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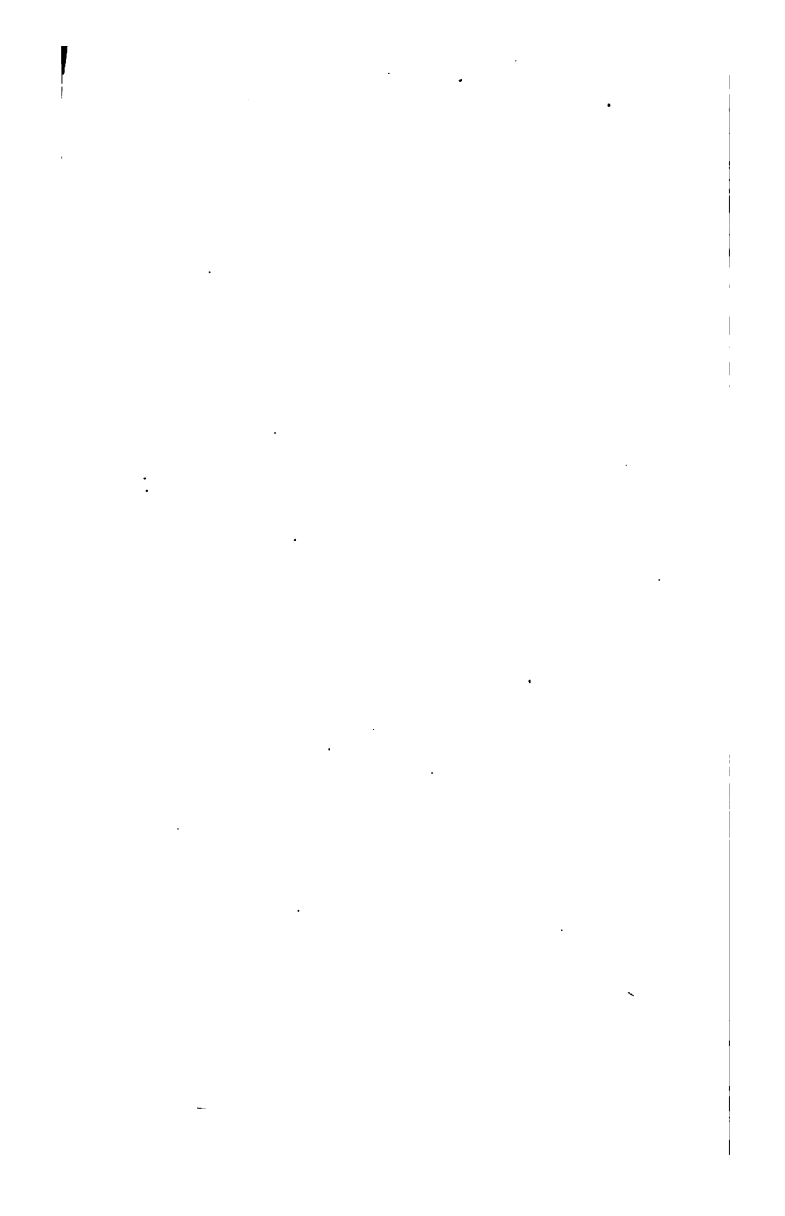
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THE
INFLUENCE OF THE AFFECTIONS
UPON
CHARACTER.

BY
EDWIN CHAPMAN.

LONDON:
JOHN GREEN, 121, NEWGATE STREET.

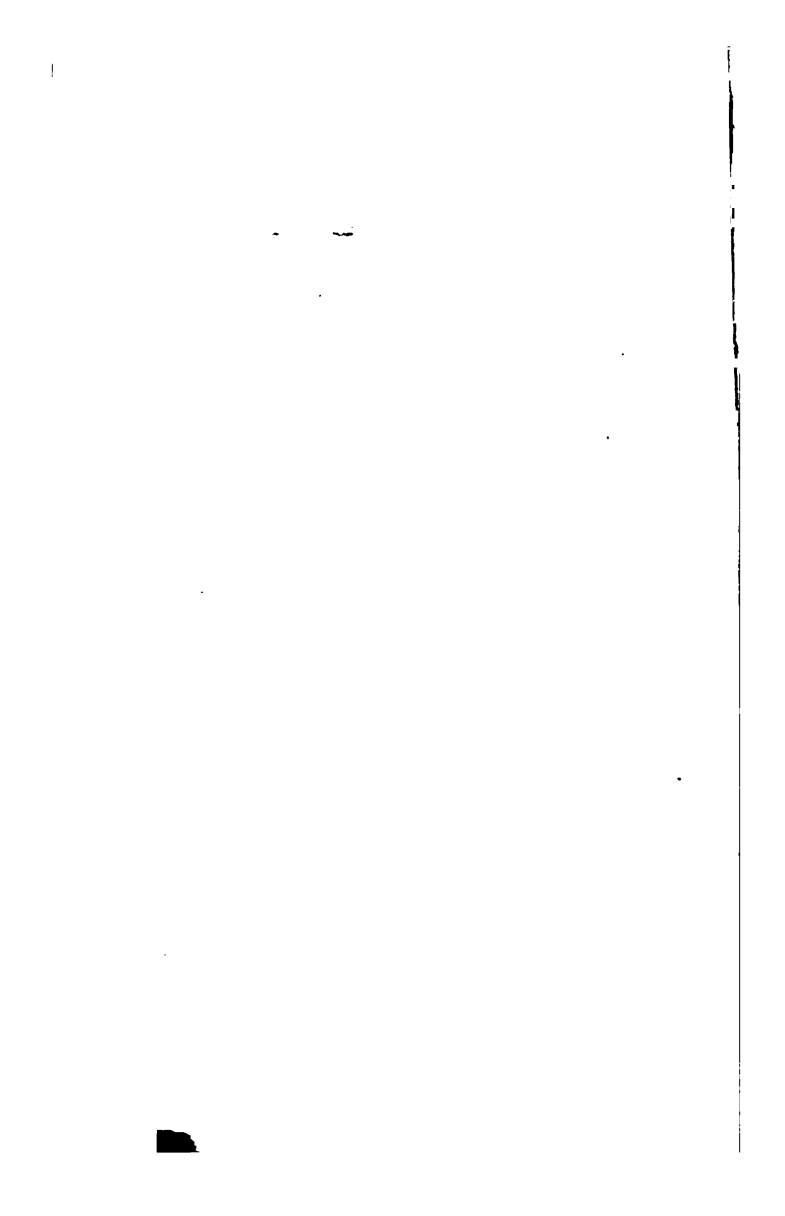
1839.

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**RICHARD KINDER, PRINTER,
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TO MY MOTHER,
WHOSE LOVE,
ENLIGHTENED BY EXPERIENCE AND PURIFIED BY
RELIGION,
SHED ITS HOLY AND PRESERVING INFLUENCE
AROUND MY EARLIER YEARS,
AND STILL BLESSES ME WITH ITS WARMTH,
THIS LITTLE VOLUME
IS TENDERLY AND MOST APPROPRIATELY INSCRIBED
BY HER
AFFECTIONATE AND GRATEFUL SON.



P R E F A C E.

THE contents of the following chapters were originally delivered as Lectures to Sunday School Teachers, at the request of the Committee of the Sunday School Association. They afterwards appeared, with some alterations and omissions, in the pages of the *Christian Teacher*. They are now republished from that work, with such further emendations as a careful revision has suggested.

The parent, the teacher, and the metaphysician may alike condemn this Essay. The parent may say that the writer evidently wants experience of children ; the teacher that he has a very imperfect acquaintance with the art of communicating instruction ; the metaphysician that psychological studies have manifestly not occupied much of his time or attention. They will each affirm a truth. It is so : and he sends

forth this little book, not as a treatise upon education, or upon the nature of the human mind ; but in the hope that it may, however imperfect, afford a few useful materials for thought to some anxiously inquiring how they may train up their children in the right way, how they may draw forth the love of truth and holiness, while they repress not that cheerful happiness, that gay bounding of the spirits, that beautiful trust in God, in man, and in the promises of the future, which are the fresh and gladdening charms of childhood :—and which, the writer believes, need not always be trampled out by the cares, sorrows, follies, vices, and miseries of youth passing into manhood, of manhood struggling with the necessary burdens of the world.

Whether his views of the human character and affections, and their relation to each other, be correct or not, he feels a growing conviction that there is much yet to be learned concerning the developement of our nature ;—he has a strong suspicion, which however he would state with sincere deference, that metaphysicians have too commonly plunged at once in

medias res, that they have too exclusively examined minds in their maturity, instead of tracing their progress from almost nothing up to their state of godlike comprehension ; that they have expended too much labour upon an analysis of nature's most perfect work, and have not sufficiently attended to her own synthesis the way in which she gradually exhibits the various wondrous faculties of the soul, and compacts them harmoniously. If he is wrong in this suspicion, he humbly begs pardon of mental philosophers. He has done them, however, no harm. He has only shewn himself not sufficiently read in their productions.

The writer feels it due to Mr. Geo. Combe to state that the Lectures were first composed and delivered while the impression was yet new and full upon his mind of that gentleman's admirable and popular work " On the Constitution of Man ;" and that if his views have any clearness or consistency they owe much of those qualities to that publication. It is no part of his duty or intention to impugn or defend the phrenological portion of that work. The conception of human nature which it embodies

would stand out entire and clear though that portion were altogether removed. Phrenology does but point out what are esteemed external indications of the various faculties and affections of the human mind. Experience is the test of their existence; upon a careful consideration of which it can scarcely happen that any one should dispute the general correctness of Mr. Combe's enumeration, the higher and lower stations which the various faculties and affections respectively occupy, and the valuable practical conclusions which are thence to be drawn by the self-cultivator, or by him whose high duty it is to do what in him lies towards the formation of a healthy, vigorous, holy, and happy character in the young entrusted to his care.

Hampstead, April 15, 1839.

THE
INFLUENCE OF THE AFFECTIONS
UPON
CHARACTER.

CHAPTER I.

CHARACTER.

THE term character admits of very extensive application. Its literal meaning is a mark impressed, as by a plough upon the ground, by engraving, stamping, printing, or writing. Hence the letters of the alphabet are called the characters of a language.

The transition from the literal to the metaphorical use of the term was easy and obvious. Whatever gives peculiarity

or distinctiveness to any thing may be called its stamp or character—whatever distinguishes individual from individual, species from species, genera from genera. Thus, with perfect propriety, we talk of the character of a country; that is, whether it is level or undulating, enclosed or open, wooded or bare, well-watered or deficient in that necessary blessing. So also we speak of the character of works of art; that is, of the qualities or marks which they severally exhibit—of the character, for instance, of different schools of painting; that is, of the peculiarities by which they are distinguished from one another. If we examine into the origin of these different schools, we shall find that the founder of each proposed to himself some definite object, and that the style or character of his painting is only the outward expression of his inward conception, an endeavour to produce something, as near to the idea existing in his mind as

the imperfection of his mechanical ability would permit.

We also apply the term character to literary productions in two senses: one in which it signifies the style; the other in which it designates intellectual worth and moral tendency. This last is an application of the most completely metaphorical sense of the term, and it is this with which we have at present to do.

The term character, as applied to human beings, is then the representative of a complex idea. It includes a great variety of particulars, whose peculiar combinations are often intricate and confusing. A sound judgment concerning it, in any given case, requires therefore more patient, diligent, and dispassionate inquiry than most men are willing to render. They take hold of some prominent qualities which obtain their sympathy, or call forth their disapprobation, and form an off-hand judgment upon them; not searching for

the more hidden or less salient qualities, which may lie much deeper in the soul, and be far more important than those which appear on the surface towards obtaining a true knowledge of character. Hence the opposite judgment which is passed upon the same individual, and the different estimation in which the same actions even are held according to the point of view which is taken, as the motive from which they spring is considered on the one hand, or on the other their real or imagined tendency to good or evil. Many a wild and thoughtless deed, which from its injurious tendency obtains the unqualified disapprobation of the virtuous, springs from an ill-directed impulse of benevolence ; and many acts of calm severity, which call down the tumultuous condemnation of those who give themselves over to the leadings of their passions, flow from the promptings of the same benevolence, under the direction of

principle which teaches to cut off a right hand or to pluck out a right eye rather than, by preserving them as causes of offence and stumbling, to fall into condemnation.

It is the part of those to whom human nature is a study, either for their own information and improvement, or as a necessary qualification for the office of instructors, to separate the outward bearing of actions from their motives—the natural impulses out of which they spring. Take as an illustration the improvident head of a family. The tendency of his profusion is to bring poverty, misery, and all their attendant temptations, on those whom he is bound by every claim of justice and manhood to preserve from evil. Are we therefore to infer that he is hard-hearted, malignant, intending the suffering which a perseverance in his present course must produce? By no means. His impulses perhaps are kind, his conduct in his fa-

mily gentle and affectionate. While he is their enemy by his deeds his heart yearns towards them. The fault in his character is not want of benevolence, it is want of foresight, of self-denial, of power to resist present promptings for the sake of future claims upon his kindness or uprightness. If we desired to stay his ruinous career, before his vice had produced its natural effects in the degradation of himself and his family, would it avail to accuse him of malignity? He would scorn the accusation, turn to his bosom and find that it was overflowing with love. The true nature and consequences of his vice must be pointed out to him. The natural and beautiful emotion on which it fixes its parasitical roots must not be denied, or spoken against as evil. Again : a child is driven through a morbid fear of disapprobation, displeasure, or punishment, to the unnatural act of lying. This is said advisedly, for the

simple impulse of the human mind is toward truth. The real character of the child is not that it loves lying. It hates to be deceived, and hates the occasion which makes it practise deception. Its real character is that it is subject to the undue predominance of fear. What is the remedy? For the single purpose of repressing lying it may do to inflict so greatly increased a punishment, conjoined with a watchfulness which promises to set further deception at defiance, as shall work for truth by that very fear which first produced the lying. But it is another question, whether working upon the weakness of the character be the best method of purifying it, strengthening it, preparing it for the duties of manhood and the claims of eternity? This appears somewhat like hanging the poor child over a precipice by means of a cord which, as he grasped it, has already wrung his sensibilities to the quick. There is danger every moment

that he will let go his hold and plunge desperately into the dark abyss. Look at it in another point of view. The lying is produced by morbid fear. Take away the cause and the effect will cease. Raise confidence in the child towards yourself. Let it look on you as a friend. Let it find you a friend, tender even while you blame and punish. Quarrel not with its fear. Fear is natural and wholesome, especially for some natures. Show it the true objects of fear. Direct its emotion rightly. And by taking from fear its morbid sensitiveness and guiding it to its right and healthy operation, you will effect a change indeed holy, lasting, and blessed. It is not meant that all lying proceeds from this source and must be thus treated. The instance is only used as a further illustration of the position, that the inner springs of character must be sought out before it can be subjected to any regenerative process. After all care, thought, and diligence, it

will sometimes indeed be impossible to avoid imperfect and erroneous conclusions, since the inner springs of character can only be judged of by a general acquaintance with human nature, and a consideration of the outward marks which present themselves in the individual ; but it is far better to be wrong, after endeavouring to be right, than to be wrong through idleness or a cowardly fear of difficulties.

Again :—The term character, as applied to individuals, is for the most part used indeterminately, and epithets expressive of approbation or disapprobation are joined with it, according to the peculiar views or opinions of the person by whom they are employed. One man speaks with warm approbation of his character whose only merit is that he pays his debts and does no manifest injustice to his neighbour :—another of his who is simply a pleasant companion, of an easy and compliant disposition :—another of his who is zealous

to do good, but has neither prudence nor temper to do good in the best manner, so as to produce the greatest fruit by his labour:—another of his who is gentle in the relations of life, pure in his thoughts, pious in his feelings, but with little energy in performing either the commonest or most important duties of life, in advancing his own spiritual condition or that of his fellow-men. There is very commonly this indeterminateness in the use of the term character, with its accompanying epithets good and bad, so that before we can know what is meant we must know what is passing in the mind of the speaker at the time, if not also his general habits of thought and moral and religious tendencies.

But, in considering how the affections are the foundation and may be employed in the formation of character, we must seek more definite notions.

It may be represented, in the first place,

as a debtor and creditor account of the various faculties, animal, social, intellectual, moral, and religious. These have a mutual relation to, a mutual bearing upon each other. They must be cultivated simultaneously in order that each may produce its best and richest fruits. A cultivated and well-furnished intellect enables its possessor to see more clearly his moral duties, and to comprehend more widely those truths which draw forth piety from the innermost recesses of the soul. A pure morality preserves the intellect free from the obscuration of the passions, and renders the exercises of devotion more free, delightful, and filial. A well founded piety encourages the intellect to its boldest and most sustained flights, through confidence in him who created and who enlightens the soul, and it surrounds the doctrines of morality with a deeper sanction and a more resplendent glory. There are practical purposes for which they must be

separated; but for our present design it will be best to consider character as a whole, as a debtor and creditor account of the various faculties. There are the evil and the good, standing side by side, communicating their blessing or their curse! We at once see how complex and variable character must be. But though it be variable from day to day, amid its variations there is a middle station or resting point, known to the all-seeing, which is the intrinsic character, the level to which the soul descends from its higher flights and to which it rises from temporary degradation. This level is not immoveably fixed; but may gradually rise or fall and, in peculiar circumstances, may be suddenly elevated or depressed. Character is that middle point at any given period of a man's existence.

In the second place, character is the balance of the debtor and creditor account, a casting up of the several items on each

side and the preponderance exactly measured. It is evident that this can be done only by the Omniscient God, or by him whom he has anointed as king and judge over the sons of men. For passing purposes we pronounce judgment concerning our fellow men, in this view of character, but it is unpardonable presumption if we venture to pronounce dogmatically on their condition before God. There are men whose bad qualities appear so decidedly to preponderate, that we cannot admit them to our homes and to our hearts, or to our more intimate associations for social or religious purposes. Yet an absolute judgment, as it is beyond the sphere of our right or duty, may be productive of much evil to ourselves and to the person who is judged.

Character, in this double point of view, is of gradual growth. It is not born with us, nor at any given period bestowed upon us; but it is developed fold by fold as

time advances. It commonly attains its maturity with the maturity of the mind and weakens as the spirit declines. Various causes however occur to interrupt this regular process, and changes as unexpected as the changes of the wind fill men with wonder. How much of this gradual growth of character is to be traced to inherited constitution of body and mind, how much to the influence of circumstances upon this inherited constitution, and how much to the influence of circumstances upon the common properties of human nature, it is impossible in any case to say : but observation and experience appear to teach that dispositions or tendencies are inherited, that the different faculties have in different individuals a peculiar promptness to be developed which does not depend on outward circumstances, so that the same outward circumstances will assist in the development of very different characters. If this

notion be correct, it is obvious that no set of unchangeable rules can be laid down for the formation of a desired character : but if any direct attempts be made to that end they must be suited to the peculiar manifestations in the person sought to be influenced.

Moral training suited to the varying dispositions of the young demands it is true a high degree of intelligence, watchfulness, self-denial, self-respect, and diligence : but these amply repay, in the fruits which they produce. Many persons see, with regard to those whom Providence has placed under their guidance, a most desirable end if it could be accomplished : but they are not willing to accomplish it except in one way. They cannot be persuaded to try other methods if that one fails. If however the end is desirable, it ought to sanctify the means, so that they be righteous. It is a small thing to say, ' I would do them good, but

then they must be operated upon in a peculiar fashion. I will not turn in the least aside from the course which I have marked out.' Let us remember that 'The son of man came to seek' as well as 'to save that which was lost.' He applied his instructions according to the necessities of those whom he collected around him to hear his 'gracious words.'

Hence it will be perceived that the social affections must not be blindly employed in any attempts to form character, that no invariable rule can be laid down for their employment, that they are not an infallible recipe in every hand for the production of a character holy, blameless, and undefiled. Still they are evidently intended as important instruments to that end, both in their natural operation and in the skilful following of nature by the enlightened parent or teacher. Would to God that in many things men followed nature rather than sought to torture and

compress her within the narrow artificial boundaries which they have themselves invented! Much has been said of late years, and it would appear with perfect justice and propriety, on the absurdity and injurious tendency of endeavouring to make dress the instrument of forcing various parts of the human frame into given shapes of beauty or delicacy, a practice which commonly ends in distortion and disease. It is so with the human soul. It cannot be forced into a particular shape, at the will of those who have indeed the power to tighten the bandage, but not to repress the emotions of the injured spirit, swelling and struggling against the torturing pressure, and finding vent, as the body finds expansion, where nature would have produced no enlargement, but would have kept the parts in the harmony of due proportion. What men have to do is to make the most of the materials

which nature presents, in accordance with her laws.

Is it wished to render children obedient, affectionate and respectful, to parents and teachers; to prepare them for the diligent performance of duty in the various stations to which they may be called; for faithfulness and tenderness as brothers and sisters, husbands and wives, and the parents of a future race; for honourable fulfilment of public social claims; for being pillars and ornaments in the church of God? These are the effects of character rather than character itself. They are the result of certain developements of the faculties. They are things not so much to be directly aimed at, as they are the necessary consequence of a certain work to be wrought in the soul. The language of our Lord in another connexion may be applied here:—‘Seek ye first the kingdom of God and his righteousness,

and all these things shall be added unto you.'

In order successfully to carry on this work, there must be placed before the mind a standard of perfection, in which the foundations are deeply and unchangeably laid, and in which the principles appear drawn forth in constant action. This standard we have in the character of our Lord and Saviour Jesus Christ. Him we are to follow ; and, if we lead any with us, we must lead them after him. He is 'the way, the truth, and the life.' He must be the Alpha and the Omega, whatever inferior examples may pleasantly and profitably fill up the interval. The primary attributes of his character, as also he declared them to be the primary attributes of holy character in his followers, are love to God and love to man. Out of these proceeded his meekness and lowliness of heart, his entire submission to the Father's will, his noble devotion to the truth, his

perfect sincerity, his offering up of himself a pure and holy sacrifice, that being lifted up he might draw all men unto him. His love left no room for cowardliness, or mistrust, or faint heartedness, or weariness ; but led him on, with cheerful steps, until he was enabled to say, ' It is finished ; and he bowed his head, and gave up the ghost.'

CHAPTER II.

THE AFFECTIONS.

THE affections are the movements of any of the various faculties of the soul towards objects external to themselves. This at least is the meaning of the term as applied to the present subject. But as the observation of what passes in the human soul must necessarily be posterior to the observation of what passes among material objects, because in both individuals and society infancy and childhood come first, during which material objects only attract the attention, the original application of the word was doubtless to material things, to changes in their individual state or in their relative position. Thus, if I stand

in a field and a stone lie by my side there is a certain relation of distance between me and the stone. I take up the stone and throw it to another part of the field. I thus change the relation of distance between me and the stone. This change is in the primary literal sense an affection. Again :—when the stone lies by my side it is quiescent. I impart to it motion. I therefore affect it. Its state of motion is a change of state, or an affection in the literal meaning of the term. Further :—suppose another person to be standing in that part of the field towards which I throw the stone and it hits him. I affect not only the stone but the man, and the contusion produced is literally an affection. This explanation of the primary meaning of the word affection is borne out by its origin. The basis of it is a verb* which signifies to do, to make, or to cause :

* *Afficio*, from *ad* to, and *facio* to do, &c.

the affection therefore is the thing done, made, or caused.

The medical use of the term affection will further show its meaning. In order to express briefly the seat of disease, it is said that a patient is suffering from an affection of such or such a part of the human frame. Such affection may be produced by a single cause or by many co-operating causes ; in either case nearer or more remote from the seat of the disease ; but however circuitously or secretly the operation may be carried on it is an affection in the literal sense of the term. Mental disease is also designated by the term. A man is said to be suffering from an affection of the nerves, of the spirits, of the mind.

From this last application of the word the step is not great to that in which it is used to signify the ordinary active state of any of the various faculties of the soul ; or, as it has already been expressed, ‘ the

motion of the various faculties of the soul towards objects external to themselves.' Let us carefully examine any one of our affections and we shall perceive that it is an effect produced upon a previously existing faculty, the faculty drawn forth into action. In the primary sense of the term affection the producing power is impulsive, in this last it is attractive, and this idea is conveyed in the common use of the term. We say, my affections were drawn towards such or such an object. It is only when the terms expressive of attractiveness are insufficient to convey our sense of its intensity that we strive to mark this intensity by saying, he compels men's love.

In illustrating the meaning of the term character it was needful to speak of the various faculties as a whole; but in treating of the affections it is necessary, to a certain extent, to separate them.

Let the affections then be divided into

the animal, the social, the intellectual, the moral, and the religious. First, as each having their distinct places in the soul, their distinct boundaries, their distinct offices, each performing its appropriate part in the economy of human nature, each therefore important in its place and requiring due attention to its demands; and then again, as blending with and operating upon each other, controlling, strengthening, directing each other, mixed together in most varied proportions, both in the individual at different periods of his existence and in society at large.

1. The animal affections or those which immediately or necessarily arise out of man's bodily constitution: as, the love of offspring, the desire for food, a temperance accordant with that of the body, rest after fatigue, and activity after repose, fear, rage, hatred. These affections are common to man and the inferior animals. In man it is true they are usually com-

bined with the higher affections, and even gain a large portion of their force from the combination, showing how the affections blend with, support, strengthen and prolong each other.

The animal affections in their simple state are transitory in their nature, as is seen in the love which the lower animals bear towards their offspring. When they have protected in weakness, supplied the earliest wants, and led up to a self-sufficing maturity, they drive off the fondled darling by blows, or other indications of a determination to be henceforth free from its care and alien from parental tenderness. The strength and durability of parental affection in human beings is produced by the union of the simple instinctive love of offspring with the other affections of our nature, forming a whole immeasurably more dignified in its character and comprehensive in its operation. This power in the love of offspring among

human beings to combine with the social, intellectual, moral and religious affections, —this necessity for calling in their aid towards the full developement of its own intensity and the perfection of its loveliness, arises out of the high relation in which human beings stand towards their children, as not only the givers of their life and the protectors of their feebleness, but their leaders into the duties and enjoyments of society, and their guides to the world of undying spirits.

The simple animal affections are soon satisfied, and being satisfied cease for the time to exist. The pure animal turns from his food as soon as hunger is appeased. Gluttony arises out of a degrading union of imagination with the necessary appetite. Other animal affections also, from their very nature, we see must be transitory. They are too vivid and exhausting for long continuance. They have been known by their continued or quickly

successive operation to destroy health and to unbalance the mind. Nay even the too frequent presence of any one of them is dangerous to body and soul, to that robust and manly vigour which is necessary to the right and energetic fulfilment of duty. Their existence is indeed the natural and necessary consequence of outward circumstances acting upon inward constitution. They must therefore, each in its time and place, have important uses in the economy of human life ; but for the same reason, out of time and place, they must be enemies to human well-being.

2. The social affections. These also, to a certain extent, man possesses in common with the lower animals. The love of society is manifested among those which are called gregarious animals ; as sheep, deer, oxen, horses, and various species of birds. These unite together not for purposes of defence, not for obtaining a better

supply of food, but it would appear from the pure love of association. They have an instinctive attraction towards their kind. Among those of the lower animals in which the intellectual faculties are capable of higher developement the social affections appear capable of greater depth ; as in the horse, the elephant, and the dog. But, they are so perhaps only in connexion with man, either towards himself, or under his fostering care towards their fellow domestics. The recorded instances of generous and devoted affection for human beings in some animals are too numerous and well authenticated for any doubt.

Lord Byron in one of his misanthropic moods wrote the epitaph of a dog, as of an ' only true friend,' the only being he had known full of social affection unmixed with selfishness. Such might be his experience of mankind. But if that ' faithful friend' was capable of one deep social

affection, the social affections of men spread out into almost innumerable ramifications, and we can frequently bear witness to their strength, ardour, and freedom from sinister bias.

That man possesses social affection in its simplest form, that he seeks the society of his kind as his kind, is proved by the variety and extent of our public associations, by the whole tendency of the private relations of life, and by our individual feelings. In moments of disgust at the treachery or injustice which we have experienced, in moments of languor from the over-exertion of our powers of body and mind, or in moments of sentimental enthusiasm, we may wish to be shut out from the world, to come no more in contact with its sordid spirit, its base intrigues, its low and grovelling pursuits, and may exclaim with the poet,

‘ O for a lodge in some vast wilderness,
Some boundless contiguity of shade ! ’

If however we try the experiment of this peaceful solitude, we shall soon again seek human intercourse, the human countenance, the human voice, human connexions and associations, with all their attendant imperfections and vices. Our prayer will not be that we may be taken out of the world, but that we may be kept from its evil. The very criminal whose connexion with his fellow-men has been one of guilt, to deceive them, to prey upon them, to quarrel with them, to live in a state of continual warfare against them, if he be placed in solitary confinement would almost give his right hand to be permitted only to look upon the forms and faces of human beings, would almost pluck out his right eye if it could gain him the privilege of exchanging speech, though but for a few brief moments in the day, with any of his fellow-creatures. Protracted solitary confinement, combined with the enforcement of strict silence, has been

known to produce insanity, so deeply rooted in our nature is the necessity for intercourse. Some years ago, a lady whom I well know was placed for a short period in a French convent for change of air and occupation after a nervous illness. She has often told me how dreadful a chill and creeping came over her whole frame when, as she passed along the corridors endeavouring to cheer away the gloom by her own free-hearted laughter, a whisper, '*hush, silence!*' coming she saw not from whence, yet distinctly audible in every part of the dismal passages, in a moment froze the genial current in her veins and made her heart yearn more than ever for Old England and her cheerful happy home. If such was the effect of partially enforced silence, where there were many opportunities of converse and the light bounding of the spirits, what must total silence, also enforced by unseen authority, be to the solitary man who has no companion

but his own wicked heart and troubled thoughts! The utter desolateness of the solitary, even with freedom and the profuse bounties of nature for his solace, is well painted by Cowper in his poem of Alexander Selkirk.

The foundation of the multiplied social affections is then a simple love for the society of our kind, as our kind. The various forms which these affections take depend on their union with the other affections, animal, intellectual, moral and religious. From some of these varied combinations arise not only the diversified intercourse of private society, but the numerous associations for various objects which collect men together and give them a common interest. Such associations are far more numerous in this country than in France. Perhaps the cause may be found, in part at least, in the different habits of the two nations. The social affections of the Frenchman

are satisfied by his living almost constantly in society. The *table d'hôte*, the *soirée*, and the *théâtre*, afford sufficient scope for his love of association, conjoined as it is with the love of present enjoyment. The love of society in an Englishman is joined with more prospective views and deeper interests, and it is thence differently directed. The substratum is the same, man's gregarious tendency, a tendency which sometimes attracts the shallow scorn of pretenders to philosophy, but which is one of God's own instruments for effecting his holy purposes.

This gregarious tendency is strongly manifested in children. They have a strong attraction towards each other, an attraction, in some classes of society, often too strong for domestic discipline. They seek associates such as their neighbourhood affords, to the great fear and displeasure of their parents. The remedy is not stricter confinement, more labo-

rious and enduring tasks, and sharp lectures on the wickedness of their rebellious conduct, but fitter associates, scope for the innocent and profitable exercise of their social affection, and for the cultivation of those other affections with which it may be virtuously combined, and by which it may be advantageously modified. Hence the advantage of well-regulated schools, with sufficient hours and freedom for play, under such general and almost unfelt superintendence as shall give the social feelings their full and free exercise, and render a return to home and its quiet and tender affections a change desired and sought with eagerness.

3. The intellectual affections. These may exist towards outward objects, as the thoughts, statements, narratives, reasonings or conclusions of others, uttered by the living voice or more permanently recorded in books, and towards the internal exercises of our own minds. If thought

is painful to some or too great an exertion for the idleness of others, it is the great delight of a third class, the means by which they arrange and digest the various nourishment which they gather from the diversified sources that are open continually to the intelligent and active mind.

The love of knowledge exists at once strongly and simply in a child. He asks a thousand questions, looks at innumerable objects, and acquires fresh accessions of knowledge day by day. The difficulty often is to turn this love of knowledge into the ordinary course of systematic education. Against this that very love or some other affection rebels. And let it be observed that the love of knowledge does not necessarily imply a love of the mechanical instrumentality for its attainment. Many a child who has been declared to have no capacity for learning, has all the while been greedily drinking in new ideas from a vast variety

of unseen or unthought of sources. There are instances of men, who in mature age have astonished their seniors and contemporaries by the depth of their knowledge and the profoundness of their understanding, whose youth gave no promise of such a result. Nevertheless these instances are rare, and should be used as incentives to a more careful observance of children, not to an idle, partial, and blind trusting in future developement, when there is manifest present obtuseness.

As men advance from childhood and youth to manhood, the love of knowledge takes various directions, as it is associated with pecuniary interest, love of fame, or higher and holier motives. There are men also to whom the acquisition of knowledge, the exercise of their intellectual faculties, is its own reward. The affection is not associated. It stands alone in its native strength and beauty. The intellectual affections are however for the most

part associated with other affections which give them vividness and precision, and cause them to result in earnest endeavours to obtain the necessary knowledge, to work out embryo ideas into their clear and full proportions. How many things which we were content to hold loosely in our minds, while they appeared matters of speculation or simply abstract truths, have we been earnest to lay hold of in all their depth and breadth, when it has become necessary to communicate them to others or in any way to bring them into operation.

Intellectual affections exist in a greater or less degree in every human being having possession of his faculties. Their usefulness to the various purposes of life depends on their right association with other affections. Their fulfilment of their highest duty, preparation for the onward progress of eternity, depends on their association with the moral and religious affections.

4. The moral affections. These may be called forth by the passing events of life. The actions, character, and circumstances of our fellow-men do often call them forth with a promptitude and vigour that would seem to indicate in ourselves high moral qualities, placing us above the weakness of yielding to our passions or being the slaves of a narrow-minded selfishness. At the recital of a pathetic tale our sympathy is called forth. We suffer with the personages of the narrative in their sufferings, and we rejoice in their joys when they are represented as reaping the reward of their faithful adherence to the dictates of heart and conscience. In witnessing or hearing of wrong done to the weak and helpless, of defilement poured into the bosom of the innocent, of persecution uttering its curses or inflicting its blows upon the courageous assertors of right and truth, we are moved to indignation pure in its source and healthy in its exercise. But,

these flashes of moral affection only show, in too many cases, of what goodly materials human nature is composed. They do not prove that these materials have been employed in the formation of a sound and lasting character. They who followed the convict Greenacre with their execrations, and, but for the defence of the police, would have torn him limb from limb, were doubtless filled with strong indignation at his horrible crime ; but, from the fierceness of their passions, it is clear that we could not safely trust our life in their hands if they were placed in circumstances of strong temptation to take it away. There is a vast difference between moral affections directly and simply appealed to and moral affections overmastered by passion or interest. Many a mother who would shout the most dreadful imprecations against her who the other day forsook her infant in the street, would unmercifully beat her own children, neg-

lect them until their filth is disgusting, and bring them up in ignorance, idleness, and with the destructive influence of bad example constantly before their eyes. These transitory gleams of moral affection are not to be condemned; but since they are so evanescent in their nature they must be uncertain in their operation, and are no safe ground of reliance therefore for those who desire to keep their feet in the path of righteousness. Yet do we sometimes see men, laying claim to the full dignity of rational beings, not only cultivating and cherishing these passing gleams of right moral affection, but delivering up their whole soul to their changing dominion and priding themselves on their sensibility. It is not however among such that we must look for high-minded resolve, the steady pursuit and accomplishment of such purposes as belong to their position in their families and in society. They are rather self-indulgent

dreamers who let the active world pass them by, and think that they are looking down from a lofty eminence because there is a dim obscurity beneath and around them—who regard the really useful as hewers of wood and drawers of water, and themselves as the more spiritual portion of society giving it vitality, because they keep themselves aloof from contact with its sordid realities. These transitory gleams, these quick bursts of moral affection, are not to be condemned, but may be made most useful auxiliaries to that deeper and calmer affection which is prepared for all trials and difficulties. It is a matter for the determination of experience on the one hand, and circumstances on the other, how frequently and deeply these affections should be stirred. It is our business to watch our minds and to be master of our affections, so as to make them serve to their legitimate and most important uses. He who is impassive, in

whom no quick moral affections can be stirred, who dwells in a listless self-complacency, who deems all external objects foreign to his soul, who turns coldly away when other men are moved, and calls his insensibility calmness, philosophy, religion, is not half a man, the crimson current of life stagnates in his veins, his nerves are deadened, his brain is inert and collapsed. One would perhaps have more hope of him if he had quick passions leading to energetic vices.

The moral affections are various, apt to combine among themselves and with the other affections. In these also, as in the intellectual affections, combination increases their power and gives them their right direction. Moral affections unguided by the understanding often produce the most fatal results, individually, socially, and politically; unguided by religion they fail in their highest office, wanting that which makes them beacon

lights and guiding stars amid the frequent darkness and entanglements of our way. A few men of calm passions and deeply philosophical minds may have existed, in ages distant from each other, to whom moral truth in its abstract form, apart from any reference to a supreme ruler, may have appeared so clear and lovely as to call forth their ardent affection and to animate them to the steady and unflinching pursuit of virtue ; but to engage the affections of ordinary men, in this working-day world, moral truths must be traced home to the infinite attributes of the one great Creator and governor of the universe ; they must appear clearly as his laws, whose observance brings happiness, whose infraction pain. It is the full perception of the entire dependence of moral truth on the attributes of the Almighty which enables men, out of the transitory moral affections, to bring forth fixed moral principles, able to stand up against the in-

fluence of the lower affections, and to bear men, as in a life-boat, above the waves of perplexity, and doubt, and fear.

5. The religious affections. These also may be called forth transitorily, or may have a permanent residence in the bosom. Dull indeed must be his mind and insensible his heart who has never felt any emotion of piety towards the giver of every good and perfect gift! But these passing affections do not form a religious character. They must be combined with intellectual and moral affections. There must be an approach towards that symmetry so well expressed by the Apostle as 'the measure of the stature of the fullness of Christ.'

The religious, like the other affections, are various. They have also their different degrees of intensity according to the constitution of him by whom they are entertained. There are some capable of very vivid excitement, strong, full of

delight for a season, but necessarily transient in their nature. Their continued presence is dangerous to the health of body and mind. Religious mania is well known to professional men among the various species of mental disease. And, even where it proceeds not so far as to render medical care necessary, it is often unfavourable to the right performance of the various duties of life. It overshadows and stifles the other affections which are also necessary to the full expansion of the human character, to the perfect development of a son and servant of God. Those Christian professors who place the evidence of true religion in the lengthened and frequently repeated excitement of these strong affections, seem to do great wrong to human nature, to have read imperfectly the laws of God both in creation and revelation, and to open a wide door to the entrance of new vices of character, arising out of the continued agitation of

affections intended, from their intensity, to be as transitory as the storms which purify the air or the showers which water the earth. But, as in the case of the moral affections, the calling forth from time to time of these strong affections by the natural occurrences of life, by the perusal of books suited to such an end, and by the exercises of private or public devotion, is among the surest evidences of a right state of mind, of the existence of clear faith in God and revelation, of a warm tide of religion flowing with the stream of life, quickening its pulses, and giving renewed energy to its power of supplying the continual waste of our frame. The history of the world proves the indwelling of the religious faculty, for men have never been altogether destitute of religious affections. It is true that they have been called forth towards debasing superstitions, towards the wild dreams of a fantastic imagination, towards gloomy

horrors, towards false and foul caricatures of the everlasting and all-merciful Father; but, the very abuse of the religious faculty, the very misdirection of the religious affections, prove how deep in human nature the foundations of religion are laid, and that in the consideration of the methods to be adopted for training up a child in the way that he should go, the existence of the religious faculty, the capability of religious affections, is to be taken for granted, as part of the constitution which he possesses from the maker of our frames and the giver of our spirits.

CHAPTER III.

FORMATION OF CHARACTER.

FROM the examination which has been made into the meaning of the terms character, and the affections, the inference is ready to our hands that the drawing forth of the affections is the formation of the character. A failure in the perception of this has been a fruitful source of error in education and of disappointment in its results. Knowledge, virtue and piety have been considered too much in the light of mechanical productions, to be obtained by a certain routine of outward appliances, or as if they were matters of pure reason waiting only upon its determinations. What miserable complaints do we often hear, that notwithstanding the correct

example of parents and the most diligent instruction, children turn out disobedient, wilful, or perhaps, cause of deepest anguish to parental love ! profligate. They are seduced by low and bad company, and are led into practices which bring disgrace, remorse, and ruin. If in these cases there had been an earnest and enlightened consideration of the variety of the natural affections, a careful examination of the tendency of peculiar affections to be called forth, or diligent inquiry and experiment as to the best means of counter-acting them, of keeping them in their due harmony of proportion, by calling forth other affections of an opposite tendency, might not these children have been saved from their degradation, into which they have been plunged but the more deeply by a harsh system of rough external handling ? A wise and holy character cannot be formed upon a pure system of outward constraint and checks. These can pro-

duce nothing but what is artificial, cold, formal, external to the spiritual man and not of him. The right actions which are thus painfully elaborated will be like the unwilling, the heartless labour of slaves, no more in quantity and no better in quality than the fear of the lash compels. The human heart requires objects capable of drawing forth its strong emotions, objects towards which it is permitted to gush forth with all its warmth and find itself invigorated by the exercise. These objects will be different in different persons, from a variety of seen or unseen causes, and the business of the parent or teacher is not violently to counteract or oppose, but to modify and guide, to watch the tendency to peculiar developement, to turn it to the best account, and to balance it by more assiduous attention to the calling forth of the more dormant affections. In the preceding chapter it was shown that the several affections have a mutual rela-

tion towards, and act upon each other, so that this balance of the affections is by no means a theory which there are no means of bringing into practice. It is an effect constantly produced, else why do not our stronger affections swallow up our whole being?

Character is the actual state of the affections.—To draw forth the affections is to form the character.—Character then must necessarily be the result of all the various influences to which men are exposed, for all these have a greater or less tendency to call forth, to strengthen, to establish the various affections.

What then can be done by parents and teachers? How can they aid in the general process which is going on? What instrumentality can they make use of to work out any desired end? The social affections appear to be given purposely as the grand instrument in education; and it is a most interesting and important in-

quiry:—What is the influence of the social affections in the formation of character? or in other words:—What is the influence of the social affections in drawing forth, extending, and fixing other affections?

The social affections, which include both the nearer and the more remote, begin to be called forth at a very early period of existence, next to those which are merely animal. They grow with our growth, becoming more and more powerful until the faculties begin to decay. They necessarily therefore exercise a large influence upon the rest of the character, upon the animal, intellectual, moral, and religious affections. Their importance seems to be pointed out by the position which they hold midway between the animal and spiritual affections, forming the boundary to the dominion and the limit to the excesses of either. Their importance is also shown by their strength, and

by the circumstance that they are strongest where they are most needed. How unwearied is filial affection when disease or decay brings second helplessness to parents! What sacrifices are made for love and friendship! Even good neighbourhood requires and receives many yieldings of private pleasure and interest. Who is he that does not give up some portion of his time and talents for the promotion of his fellow-creatures' happiness?

If indeed we only contemplated men amid the quarrels, fightings, wars, cruelties and oppressions in which they engage, not only voluntarily, but with devilish ardour, we might be led to infer that there is no love of man as man in the human breast. But in forming such a conclusion we should greatly err. These evils are caused by other affections struggling against and overcoming the love of our kind. Let us have no interest, real or imaginary, in the strife or the injustice,

no cowardly fear of personal inconvenience, no unworthy dread of incurring labour and responsibility, and our impulse will be to throw ourselves between the combatants, and set them at one again; to rescue the down-trodden and enable them again to lift up their heads with as much of manhood as is in their nature. There is moreover plain and full proof of the strength of the social affections in the annals of solitary confinement, and in the records of solitary residence occasioned by shipwreck and other causes.

Affections so powerful must have a corresponding influence in the formation of the rest of the character since, as we have seen, there is a mutual action and re-action among the affections. If it were not so the world would make no progress in knowledge, virtue and piety; but each man would be altogether, as he is now in some respects, his own world. Whatever point he reached he could give no assist-

ance to his fellows. There could be no starting places from which higher positions might be attained by renewed strivings. There could be no such thing as social advancement.

The way in which the social affections operate in favour of other affections good or bad is by sympathy. We regard with complacency all that we find in those who have attracted our love, all that is connected with them, all that belongs to them. The old proverb—old like most proverbs because founded on a keen perception of human nature—‘love me love my dog,’ points out in a homely but clear manner what we expect and require from sympathy. I may have a strong dislike to the race, or to some peculiarities in the individual, and therefore be only able to endure my friend’s dog; but if I have no such dislike my friend’s dog will assuredly be an object of complacency to me, he will share my caresses and partake of my

food. In like manner the qualities of those whom we love become objects of complacency unless peculiar circumstances or constitutional aversion prevent. If this to a large extent be the case in after-life, how much more must it be the case in infancy and childhood! Will not whoever calls forth their affections have their sympathy and form their character? So appropriate, so powerful are the means appointed by the Creator for the accomplishment of his purposes that, all other things being equal, children naturally love their parents above all others, have greater sympathy with them, and must therefore be most largely influenced by them in their intellectual, moral and religious character; but if others rather than parents call forth the affections of children, the sympathy and the influence will be theirs. Hence the immense importance of those seasons of free, playful and equalizing intercourse with children, of which nature

itself prompts to the indulgence. Hence the abstracted student and the dissipated mother are equally, though for different reasons, unfit guardians of children. Hence the father who is his children's playfellow will have immeasurably more influence for good than he whose only intercourse with his little ones is to lecture them on the severities of virtue or the strictness of a melancholy piety. Hence the provision made in the unperverted bosom of woman by which she is rendered the willing and blessed guardian of our tender years, calling forth our love, and with it laying the foundation of whatever virtue and happiness we enjoy. A right-minded woman finds no duty so imperative, no pleasure so high, as those which her children present to her. And the more her mind is enlarged and enlightened the more vivid is her sense of both the duty and the pleasure.

Again: we have a most admirable in-

stance of the manner in which the social affections operate upon other portions of the character, in our Saviour and his contemporaries. He was without sin and no guile was found in his mouth, yet his unspotted virtue, his purity of heart and elevation of soul, did not cause men to stand at a distance in painful awe of his superiority; but the people thronged around him, pressing upon him even to his inconvenience, mothers presented their babes for his blessing, his disciples followed him, ministering to his necessities, engaging with him in familiar intercourse, freely approaching him for any purpose in which they were not checked by a consciousness of selfishness or any other wrong feeling. He won their love, and through their love made them his instruments for the furtherance of his kingdom. With what complacency did he speak of the strong affection which prompted the woman who had been a sinner to

wash his feet with tears, to wipe them with the hairs of her head, and to anoint them with precious ointment ! His questions to Simon Peter after his resurrection ‘ Simon son of Jonas lovest thou me ? lovest thou me more than these ? ’ shew that social affection was that on which he depended to bind them to his cause, to make them wait in patience till they were endowed with power from on high.

There is a marked contrast between our Saviour and his forerunner John, a contrast pointed out to us by Jesus Christ himself, in that discourse in which he reproached the Scribes and Pharisees with their want of discernment and candour. ‘ John the Baptist came neither eating bread nor drinking wine ; and ye say, he hath a devil. The son of man is come eating and drinking ; and ye say, Behold a gluttonous man, and a wine-bibber, a friend of publicans and sinners ! ’ Their office was different. John came to attract men’s

attention, to arouse their curiosity, to fill them with earnest expectation. Jesus of Nazareth came to draw all men to him, to redeem them from their iniquities, to purify their hearts in preparation for the eternal kingdom; and he put forth in their full vigour the attractions of human sympathy. He lived, spoke, acted, the personification of divine benevolence. And millions are they who are at this day living proofs of the efficacy of this sympathy to its desired end. If Christ had not called forth the strong and deep love of his disciples, their admiration for his spotless purity and divine power would have failed to inspire the holy courage, the untiring zeal, the contempt of danger and death, which were necessary to apostleship and to all prominent positions in the church. They loved Christ, and his entire devotion to the Father's will descended upon them, like Elijah's mantle of inspiration, until they could say in the language of Peter

and John, 'Whether it be right in the sight of God to hearken unto you more than unto God judge ye; for we cannot but speak the things which we have heard and seen.'

It appears then that the social affections left to their natural operation, or rightly directed, have large influence in the formation of the rest of the character.

Every one who has to do with children desires to attempt something towards the formation of character. He is not content with performing towards them a mere routine of outward duties. He wishes to increase their best happiness. The first point is to gain their affections. In some connexions nature has provided for this, the affections flow out of the connexion. When a voluntary and what may be termed an artificial connexion is entered into with children, time devoted in the first instance solely to the gaining of their

affections will not be time mis-spent, much less lost. It is not meant that in all cases it is necessary to spend time solely thus ; but that if it be, it is as capital well laid out in the procuring of an efficient instrument. Would any man willingly content himself with a hatchet of flint or an Indian loom, because he could procure them more readily and at less cost than a well-tempered axe and a Jacquard loom, when he considers the end to be attained ? If the social affections then are instruments appointed by Divine Providence for the formation of the intellectual, moral and religious character, they who seek to aid in the formation of this character will surely not fail, in their endeavour at least, to possess themselves of this instrument.

It may be said that persons of sterling principle but rugged temper, of zeal for human advancement but little or no sympathy with the weakness, follies and tri-

fling joys of children, would willingly do their part, in their own way, towards the instruction of the young. Every one must do good in his own way; but let him assure himself whether what he calls his way is any way at all to the desired end; and if it be a way, whether it is a good way, not to speak of its being the best way. Let him take counsel of the Holy Saviour, and of his own judgment guided by observation and experience, and it is scarcely a matter of doubt that his zealous pursuit of others' good will lead by a necessary consequence to the softening of his own heart, to the creation of a larger share of sympathy with humanity, even in its weakness, than he had thought it possible for him to possess, and thence to a greater fitness for the work to which he was impelled at first by his sterner virtues.

When contemplating the instrumentality of the social affections in the forma-

tion of the intellectual, moral and religious character, it is obvious that the ground on which the affections of the young are cultivated is most important. It may be done, as we too often see, by administering to the lowest passions of their bosoms, by administering so as to foster and encourage them, bringing them to a full and baneful maturity. Most children will love those who pamper their appetites, who flatter their vanity, who give free rein to their impetuosity, and make improper compliances with their froward humour. It is a gross and selfish affection seldom leading to desirable results; but it is created, and often serves to delight and fill with exultation for a season.

So strong is the power of sympathy with those whom we love that it is possible spiritual good may arise out of affection so called forth, if there be extraordinary benevolence, purity and devotion in

the parent or teacher; but who does not see that it would be a most dangerous experiment? Who would trust himself, and say that his example is sufficient to counteract his lavish indulgence? The wise parent, the judicious teacher will seek more spiritual bonds of affection, those which arise out of community of feeling. He will strive to be the friend, the confidant of his children, the promoter of their innocent pleasures, their assistant in the pursuit of duty. He will perhaps make some use of the lower affections. He must operate upon such materials as he finds. It would be useless to appeal to the higher affections of our nature before they have been in some measure developed. And by their very existence is it not shewn that the lower affections are stepping stones to the higher? Nay, did not Christ feed the hungry, heal the sick, and yield himself to the social habits of his countrymen, as a door of entrance to

that love which he desired to create in their bosoms? When however on one occasion he found that his appeal to the lower appetites was producing evil results, he withheld his hand and rebuked those who saw in his miracles not the proof of divine benevolence but only the means of satisfying their hunger.

It is a nice point to discriminate where the gratification of the lower leads to the cultivation of the higher affections; but the parent or teacher will perhaps obtain aid in this matter by considering himself the friend and not the benefactor of those under his care. From a benefactor we are apt to expect extraordinary gifts and indulgences. He stands apart from us, a being of superior order, whose deeds toward us are not and cannot be measured by any known rule. From a friend we expect nothing but what is suitable for him to give and for us to receive, upon his full knowledge of all that concerns us,

his earnest consideration of our true interests, and his conscientious discharge of his duty towards us. And in addition to the advantage which is thus gained, in the more subdued and rational expectations of the children, the love towards a friend is much deeper than that towards a benefactor, the sympathy arising out of it towards his character is therefore much stronger, and the connexion much more close, to the children's perception, between his favours and his well-remembered instructions and example with regard to spiritual things.

In order that the parent or teacher may be enabled to perceive the right grounds on which to gain the affections of those who are under his care, as well as for other and more general purposes, he must endeavour to form enlarged and correct notions of the whole circle of human affections, he must consider their mutual relation towards each other, their

mutual action and reaction, and apply the knowledge thus gained to the particular cases before him. The book from which he must learn is his own soul. It must carefully and fearlessly be studied. The man who seeks to make tools of his fellow-men, or to wring from them a sordid gain by application to their baser passions, takes much pains to acquire this knowledge. He obtains it and plays upon their weakness with a cruelty and a debasing effect that shew him to possess the soul of a demon. Let not the tender hearted be less industrious or less skilful than he. If he seeks to know how men may be despoiled and degraded, let the tender hearted seek how they may be mentally, morally and religiously exalted. There is nothing in human nature which may not be turned to good as well as to evil, which may not be made to yield fruit unto everlasting life. God has created nothing in vain; nothing that has not a

holy end to accomplish. It is by an acquaintance with the entire circle of human nature that we shall be enabled to perceive how necessary every portion is to the stature of a perfect man.

The parent or teacher who has formed correct notions of human nature at large will be better able than another to judge of the different characters of his pupils ; he will be better able to trace outward indications home to their source, to assign words and actions to their right motives, to read what is passing in the inner recesses of their minds ; he will be able to judge of the true state of the affections ; and, having interested their social affections in his favour, will be better able to apply the proper stimulus where the affections are sluggish, to give the right direction where they are sufficiently active, to repress them where they are in a state of diseased excitement.

In beginning a close observation of hu-

man nature, and a study of particular individuals, as a necessary preliminary to any direct operation upon them, there are difficulties to be encountered and overcome; but, like all other labour, it grows easier as we advance. Every point fairly gained becomes a post of observation from which a wider view is obtained, and from which new points may be seized with greater facility. The circle of our vision will continually expand as we gain higher attainments in knowledge; just as the panorama opens, widens, and brings in more distant objects, as we ascend some lofty hill, until on the summit we enjoy the full and glorious prospect.

Having ascertained what human nature is, and what is the peculiar work to be accomplished, if such grace be given, in those who come under his care, and having succeeded in gaining their affections, no one must be too eager to leap to the desired end. Character is not formed by a

sudden stroke, or amended by an individual impulse towards good, or strengthened and rendered persevering by one application of a new stimulus. In all the most valuable pursuits of human life patience is demanded, not only in labour, but in waiting for the results of labour. The advice of the Apostle James to the persecuted Christians of his day is capable of a full and beautiful application to this subject:—

‘Be patient therefore brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth; and hath long patience for it, until he receive the early and the latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh.’

This patient waiting for results, to arise from the skilful adaptation of the laws of nature to particular circumstances, does not exclude the use of temporary expe-

dients for reducing to such degree of order as shall give free room for the exercise of that higher and more spiritual instrumentality of which I am speaking. Order with regard to children operates something in the same way as solitary confinement towards criminals, it serves to accumulate a fund of the social affections upon which the wise and benevolent parent or teacher may draw with a certainty of being answered. In a school, for instance, where there is no order, the social affections of the children are poured forth towards one another every moment, in a thousand trifling matters of sport or interest, and they have little inclination for the graver sympathy of their teacher: but let the stream be pent up and it becomes as a mill-head which he may direct, almost at his will, to profitable uses. He must not however confound the outward and visible effects of skilful general management with operation upon individual character. Its

tendency is good as far as it goes ; but its chief value is in the opportunity which it creates for more detailed operations varied to suit particular exigencies.

The affections which require cultivation, in order to the formation of a pure and exalted character, are the intellectual, the moral and the religious. It has been shewn how they blend together, how they assist each other, how they are each necessary to the perfection of all. In his endeavours to call forth the religious affections, the parent or teacher will not therefore neglect the intellectual and moral affections, but will endeavour to stimulate the mind and heart to diligence, while he leads the soul upwards to the eternal realities of the spiritual world. And if, as has been urged, sympathy arising from the powerful influence of the social affections is the surest instrumentality for his whole purpose, he has a home work continually to carry on, if he would cherish a well-

grounded hope of doing any considerable portion of good. He must operate as much by example as by precept, if not more. Mere talk ends as it begins in mere talk. Hence the Saviour said—‘ I am the way, the truth, and the life.’ They were personified in him, so perfect was his example. Whatever kind and merciful excuses other men may make for us we ought to make none for ourselves when we find ourselves sinking to a level with the ordinary follies and vices of the world. The spirit of St. Paul’s remonstrance with his countryman at Rome is applicable to this matter :—

‘ Behold thou makest thy boast of God, and knowest his will, and approvest the things that are more excellent, being instructed out of the law, and art confident that thou thyself art a guide of the blind, a light of them who are in darkness, an instructor of the foolish, a teacher of

babes, who hast the form of knowledge and of truth in the law. Thou, therefore, which teachest another, teachest thou not thyself? Thou that makest thy boast of the law, through breaking the law dishonourest thou God ?'

He who is determined to do what in him lies towards forming a pure and exalted character in his little ones, will diligently cultivate his own intellectual, moral and religious affections, that the powerful sympathetic influence which arises out of the social affections may be directed to its highest and noblest purpose. His doing so or not will be quickly known to the children, for it will be manifested in all his intercourse with them and they are quick observers. They detect indolence, or hypocrisy and cant, very readily. And God only knows how much of what is emphatically called 'good child talk,' embryo insincerity and heartlessness, is the

consequence of what they observe in those to whom they look up with affection and misplaced reverence.

Present mental activity must not be taken in trust for the love of intellectual exertion. It may be produced by various stimulants which are and can be only of a temporary nature. It is not enough for instance to rouse the mind to mental activity by application to any of the lower affections. What is it that you strengthen by such application? Not the love of intellectual acquirement but the lower affection. Mental acquisition becomes the mere instrument, the lower gratification is the end sought. The higher faculty is made to serve the lower. There is a backward instead of a forward movement. If in any case other stimulus than the love of learning is necessary, it is best to have recourse to a higher, to a moral stimulus. Let the sense of duty be brought in. Let it be powerfully and kindly urged; and,

while intellectual progress is being made, moral and religious impressions will be striking deeper and deeper root ; and thus, the lower will be made to subserve the higher part of our nature, the mortal will be training for immortality. But the sense of duty is best employed simply in giving direction to mental activity, guiding the intellectual affections to good and useful objects. The surest means of producing steady mental exertion, proceeding out of the love of it, is not to apply to any extraneous affection, but to shew a clear and undeniable example of it, to manifest that it is congenial to the mind, to let children see it in operation, and to bring them from time to time the fruits of private intellectual exertion in a variety of useful and agreeable acquisitions.

He who has ever had a teacher thoroughly interested in his teachings, imbued with the very spirit of his communications and not content with the

dead letter, whatever was the object of pursuit, remembers what deep impressions, what earnest longings took place in his own mind, what rapid acquirements were the happy consequence. It is on the same principle that we become so much interested in the biography of eminent men, and gain such an impulse from it; for no man ever became eminent who was not in earnest in his pursuits. We tread with them each step of their progress. We watch, so to speak, the very turns of their countenance. We are impatient at the obstacles which they meet and rejoice at every difficulty overcome as if we ourselves had gained the victory. And can we read such biography without advantage? Nay, we are urged on in our own pursuit, we strive to plant our footsteps as firmly as they, we would walk in their path, and strive for the noble height which they have gained.

On the contrary, listlessness will pro-

duce listlessness, indifference will produce indifference. He who cannot rouse himself to mental exertion will certainly have no power, however strong may be children's love towards him, to call forth their intellectual affections. They will slumber drowsily around him. The most that he can do will be to excite them to temporary mental activity by the use of stimulants. And they will soon be in the condition of those who cannot eat till they have taken their morning dram.

Among the moral affections the foundation or the master affection is the love of what is right. There is this love of what is right in every human breast, however much it may commonly be overlaid by various other affections. It always manifests itself where it has free play, as is well known to the careful observer of men and their ways. This love of what is right must be called forth. It is necessary as the guide of other and holy affections, as

a restraint upon other and innocent affections that they may not become unholy. The way to call forth, enlighten and strengthen the love of right, is manifestly not by making what is right a terror, a bugbear, by calling up the baser fears of our nature, through whose medium it will appear, not in its native loveliness, but as a monstrous deformity, abhorrent to every cheerful feeling of the heart. It is in this especially clear that sympathy is the instrument to be employed, sympathy with the parent's or teacher's diligent, earnest and cheerful performance of duty.

Children love their parent or teacher because of his uniform kindness and attention to their little wants and feelings. It is a true, a holy, and a strong bond which unites them. They see that duty is, or is not, the first thing with him who instructs, the first inquiry of his mind, the first affection of his heart, in all that presents itself to be done or to be left un-

done. What is the necessary impression on their minds? What the influence of sympathy? It is not enough to preach about duty, obedience, what is right; the love of them must be manifested in the whole conduct, and especially in all that concerns the business of the time devoted to direct instruction. Occasionally perhaps with perfect safety immediate appeals may be made to the social affections, to the love of parents or teachers, in favour of disagreeable or painful duty. It is but another method of calling in the aid of sympathy. It may be made to strengthen both the social affection and the love of what is right. It may quicken the affections when they are becoming dull. It may save them when they are about to be overcome by the temporary strength of some lower affection. But this must not be the ordinary method of calling in the aid of sympathy, of inducing obedience, lest social affection itself turn into disgust

by its too frequent association with what is disagreeable.

Again: in cultivating the love of what is right, much patience must be manifested both in sowing the seed and in waiting for the fruits; both in making use of the occasions which present themselves and in passing by errors in the application of the principle, with many little instances of the neglect of the minor proprieties of life. If we see a growing sense of right we have great reason to rejoice, much more than if we could lay a thousand artificial bonds upon the conduct and produce a very correct automaton.

In cultivating the sense of right, devotion to duty, and thus forming a sound moral character, around which the other moral affections may rally and find efficient support, efficient because the love of right so readily and firmly blends with the religious affections, the example of the holy Saviour cannot be forgotten, for he is the

very personification of obedience, the love of what is right was an ever living and active principle within him.

To draw forth their piety towards God is not in the generality of children a difficult thing. There are the vast, the wonderful, the infinite, to call forth their veneration. There are innumerable proofs of kindness to call forth their love. But the affection may be chilled by untimely endeavours to bring it into vivid action. It may be frittered away by too frequent and familiar appeals. Veneration and love should never be separated. Or rather, true love of God as God, as the Infinite and Eternal Father, includes veneration. There is something wrong in our notions, if we can name his name simply as one whose benefits have called forth our affection. True love of God has a deeper source than this. It is the feeling produced by innumerable ideas whose centre is infinite benevolence. This mat-

ter is of the utmost importance, because on the love of God depend all the other religious affections, either for their existence or their worth. Religious affections which have not this foundation clearly, steadily and rationally laid, are mere religious passions, hurtful to the soul, weakening its strength and perverting its integrity.

Can any of the inferior affections be made subservient to the love of God? They are all subservient to it. They minister to it, but at an humble distance. They must not come too grossly in contact with it, else will they have a tendency to sink it to their own level, and we shall become epicurean worshippers.

In this again personal example will operate most powerfully through the sympathetic influence of the social affections. In this again must sympathy be cultivated with the holy Saviour.

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